



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

study of the remarkable cases detailed in Part II. The apparently correct inference from statistics that hysteria (which Dr. Weir Mitchell calls the domestic demon) increases notably during the adolescent stage of girls and immediately succeeding marriage in women, as well as the recent clinical records of Gattel, shows that the female diathesis is peculiarly susceptible to hysteric phenomena, just as paresis at the present stage of evolution is somewhat characteristically a male disease. In fact, the great functional changes and duties of woman, which mean periodic instability and tensional activity, might argue as much.

The book will thus prove suggestive to those hide-bound psychological thinkers who are over-dogmatic in fixing the limits of the normal in conscious life, as well as those who view the abnormal as *ipso facto* of no direct value to the task which psychology has ever in hand, the systematic explanation of conscious experiences.

ERWIN W. RUNKLE.

History of Intellectual Development on the Lines of Modern Evolution, by JOHN BEATTIE CROZIER. London; Longmans, Green & Co., 1897. Vol. I, pp. 519. Copious index.

This book is the first of a series of volumes in which the author sets himself the task of expounding the Intellectual Development of the world. In this volume the subject is brought down to the closing of the schools of Athens by Justinian. The evolution of Greek, Hindu, Hebrew and Christian (to 519 A. D.) thought are treated. In succeeding volumes, Mohammedanism, Mediæval Catholicism, the Revival of Learning, the Reformation, Modern Metaphysics and Modern Science, with the Doctrine of Evolution are to be dealt with; and the results of this comprehensive survey of Intellectual Development will be brought to bear upon the present problems of religion, philosophy, politics, political economy and sociology.

Hegel, Comte, Buckle and Spencer have already made attempts to reduce this history to fixed and determinate laws. But these attempts, though admirable and splendid in themselves—as efforts of the human mind to find itself—as scientific histories were foredoomed to failure. Not until our own times has a sufficient body of historical facts been brought together to justify an attempt to reduce them to fixed and scientific laws. Hegel was obliged, therefore, to enunciate a single general law for the whole field of intellectual development, instead of enunciating a number of more closely-fitting laws for its separate divisions and sections. Comte in his “three stages” shows how the *social* and *moral* phenomena of the several periods were connected, but his law was too wide and general to determine their *intellectual* curve and line of evolution. Buckle made no appreciable advance upon Comte. He merely presents the same thesis under different terms; and turns what purports to be a scientific enquiry into a magnificent piece of special pleading in the interests of a particular stage of intellectual development—the scientific or “inductive.” As with Hegel and Comte, so with Spencer. His great law of evolution is too wide and comprehensive for a satisfactory explanation of the special problem of intellectual development. The law of endless differentiation as a cosmic principle is of prime importance, but is barren as an explanation of the limited problem in question. The sky, though spanning the world, and being the abode of the gods, is useless to protect man from wind and rain. The important point is not the knowledge that a new germ of religion or morality, once planted in the minds of men, will unfold in infinite differentiations; but rather the important thing to know is how a specific intellectual advance

takes place, how a specific idea becomes modified into another specific idea.

To enunciate such a special law or laws under which the intellectual evolution of the world proceeds, is the aim of this present work. The author finds three types of cause entertained by the human mind—these three being determined by the notion they have formed to themselves of the *nature* of the cause or causes by which they conceive the world to have been produced. These he denominates, for convenience, Religious Causes, Metaphysical Causes, and Scientific Causes. Upon these three causes as constant factors in the intellectual history of the world, he seeks to reconstruct the history of Intellectual Development. Instead of regarding Philosophy, as Hegel has done, as a swelling torrent which whirls into its own current Religion and Science as mere tributaries and spoils, he has figured it as only one form of thought among several, each of which has its own laws and modes of procedure. Taking his stand upon the human mind in its ensemble, not upon some segment, he uses each of the corresponding causes in turn as a fixed point by which to measure the other—like the surveyor, who uses the height of a tree to measure the extent of a field, and the length of a field, the height of a tree.

The author confesses, with fine tolerance, that the belief in a stupendous and overarching Supernaturalism everywhere enfolding and pervading the world, is largely personal conclusion and not necessary transferable to other minds. It is therefore not pressed upon the reader, but is left to his deep moods with their finer and truer spiritual affinities and intentions.

W. S. S.

L'Idéalisme Social par E. FOURNIÈRE, *Bibliothèque Générale des Sciences Sociales*. Paris. Felix Alcan, 1898.

The author is a convinced socialist; at the same time a true scientist.

Formerly humanity, being unable to conceive of an ideal on earth, looked for its ideal in a life of dreams, after the present life. At the present time the necessity for so doing no longer exists. Science has so developed as to afford no means for the realization of happiness in this world.

The old science—*e. g.*, the discussions on the *Universalia* during the Middle Ages—stood entirely aloof from practical life. To-day, although engaged in work independent one of the other, they both strive towards attaining the same end. It is not necessary to give examples showing how much the recent scientific discoveries have advanced mankind towards the ideal of a socialist.

It will be found that two other steps in the same direction have been taken: co-operation, and the division of labor, which even more than the development of science are a proof of the socialistic character of modern life. It is true, however, that much remains to be done in establishing the relation between the work-giver and the worker, which, as yet, is a sort of slavery, owing to the fact that the salary does not represent the full value of the work done, the work-giver retaining part of the profit. On the other hand capitalism is in a process of transformation, it is becoming impersonal, that is, corporations take the place of private capitalists in large enterprises—a new triumph of Socialism—and those are cases even where the laborer has his share in the profit, where he has become an associate in the business.

From the standpoint of economics the result of the latter movement will be that, owing to the progress science has made, production will be so abundant that the cost of living will be reduced to nothing. All this is advanced in the strongest and most logical manner.

Not so the second part: the development of the social institutions.